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DIOCESAN CHRONOLOGY, AUGUST 1915

1. Sunday—Confirmation at Camden in the morning and at St. Bernard's in Rockland at 2.30 P. M.
   A Burse of $5,000 for the education of priests given by Mrs. James Donahue of Rockland in memory of her devoted husband and to be known as the James Donahue burse.

3-4. Visit to Moosehead Lake region to arrange for new site of Chapel at Rockwood and Kineo Station.

4. Fiftieth anniversary of the arrival of Sisters of Mercy in Maine, at Bangor.

5. Blessing of the new Orphan's Home on Hammond St., Bangor, on anniversary of opening and First Mass in Convent at Bangor. Rev. Jeremiah McCarthy officiated.

7. Visit of Rt. Rev. Bishop Vidal, S. M., Vicar Apostolic of the Fiji Islands.

8. Sunday—Feast of St. Dominic and anniversary of the Blessing of new St. Dominic's Church observed at St. Dominic's Church, Portland, and commemoration of the opening of St. Dominic's School fifty years ago.

11. Rev. Raoul Forest transferred from St. Augustin's, Augusta to St. Mary's, Lewiston, and Rev. Fr. Buhrer from Notre Dame, Waterville to St. Augustin's, Augusta.

13. Visit to Bangor and Bar Harbor.

14. Blessing of new St. Louis Chapel on the "Island of St. Louis" in Frenchman's Bay.

Solemn Religious Profession in the Convent of Sisters of St. Dominic's at Lewiston, Rt. Rev. Mgr. McDonough, V. G., officiating.

15. Sunday—Rt. Rev. Bishop preached at the Church of the Most Holy Redeemer, Bar Harbor in the morning, addressed the children in St. Edward's School in the afternoon and preached in St. Ignatius Church, Northeast Harbor, in the evening.

17. Visit to Orono, where a new school building is being constructed, and to Bangor. Return to Portland.

18. At St. Mary's Church, Biddeford, solemn Thanksgiving festival in honor of the twenty-fifth anniversary of Fr. Linehan's appointment to St. Mary's.
Rev. Fr. Linehan officiated, sermon by Rev. D. J. O'Brien of So. Berwick and a short instruction by the Rt. Rev. Bishop.

19. Rev. V. Nonorgues appointed to assist at St. Mary's Church, Lewiston.

22. Sunday—Blessings of the enlarged and remodelled Chapel of St. Margaret at Old Orchard Beach, 4.30 P. M.

24-27. Conferences on Education given by Rev. Thomas Twickerath, S. J., to the Sisters of Mercy at the Mother Home, Deering.

27. Rt. Rev. Bishop Vidal, Vicar Apostolic of the Fiji Islands, addressed the people during the Holy Hour at the Cathedral and was given a generous offering by the faithful.

28. Solemn religious Reception and Profession at Notre Dame Convent and at Mt. Merici Convent, Waterville, Rt. Rev. Mgr. A. Hamel, P. R., officiating.

Diocesan Documents

1. Devotion of the Holy Rosary during the month of October, every day, either at Mass in the morning or in the evening each day with Benediction of the Most Blessed Sacrament. All conditions the same as in previous years.

2. Annual Collection for the education of priests for the Diocese of Portland, to be announced at all the Masses on Sunday, Sept. 26 and taken by the priests on Sunday, Oct. 3. The assessment on each parish will be the same as in previous years.

3. Special Decree of the Holy Father, Pope Benedict, XV, granting to all priests the right in perpetuity to offer the Holy Sacrifice of the Mass three times on All Souls' Day, Nov. 2.

Acta Sanctae Sedis

APOSTOLIC CONSTITUTION AND DECREE REGARDING THE THREE MASSES WHICH A PRIEST IS NOW PRIVILEGED TO CELEBRATE ON THE FEAST OF ALL SOULS, NOVEMBER 2.

On account of the importance and universality of the signal privilege of celebrating three masses on the day of the solemn commemoration of all the faithful departed, which falls on November second of each year, granted by the Holy Father to all priests, we publish the full text of the Apostolic Constitution and the Decree which accompanies it.

APOSTOLIC CONSTITUTION.

CONCERNING TRIPLE CELEBRATION ON THE DAY OF SOLEMN COMMEMORATION OF ALL SOULS.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD.

Ad Perpetuam Rei Memoriam.

That the unbloody sacrifice of the Altar, seeing that of its very nature it differs nothing from the sacrifice of the Cross, not only gives glory to those who are in heaven, and is profitable for healing and health to those who are immersed in the miseries of this life, but also avails in the highest degree for the cleansing of the souls of the faithful who have passed to their rest in Christ, has been the perpetual and constant teaching of Holy Church. Express and manifest traces and proofs of this teaching, which in the course of the centuries has been afforded such signal solace to all Christians and has excited all the excellent amongst them to admiration of the infinite love of Christ, may be found in the very ancient Liturgies of the Latin and of the Eastern Church, in the writings of the Holy Fathers, and, in fine, in many decrees of ancient Synods.

But the Oecumenical Synod of Trent in a certain very solemn definition proposed the same to be believed, when it taught "that the souls detained in Purgatory are assisted by the suffrages of

the faithful, especially by the true acceptable sacrifice of the Altar," and inflicted an anathema on those who should say that the Mass must not be offered "for the living and the dead, for sins, punishments, satisfactions and other necessities." Nor has the Church ever followed a line of action at variance with this teaching; for at no time has it ceased to exhort Christians not to suffer the souls of the deceased to lack those advantages which flow most abundantly from the same sacrifice of the Mass. In this matter however it must redound to the praise of Christians that their zeal and effort on behalf of the deceased has never been wanting: and the history of the Church is witness that, as the virtues of faith and charity became the more deeply rooted in men's minds, both kings and peoples, wherever Catholicity was known, then devoted themselves the more actively to the cleansing of the souls in Purgatory.

Indeed that very ancestral piety became so intense that, many centuries ago, in the kingdom of Arragon, by a custom gradually introduced, secular priests celebrated twice, and regulars thrice, on the day of Solemn Commemoration of All Souls: this privilege Our predecessor of immortal memory Benedict XIV not only, for just reasons, confirmed, but also, at the request of Ferdinand VI, Catholic King of Spain, and likewise of John V, King of Portugal, by an Apostolic Letter dated the 26 August 1748, so extended, that to every priest whomsoever in the dominions subject to either Prince he granted the faculty of celebrating thrice on the same Solemn Commemoration.

But as time advanced, very many, both Bishops and civilians of every grade, again and again petitioned the Apostolic See to allow this privilege to be used in all nations; and more than once have petitions on the same matter been presented both to Our immediate predecessors and to Ourselves in these first days of Our Pontificate.

Nor let it be said that the reasons which formerly inspired this purpose, have even now been lacking: indeed they both still exist and are becoming graver every day. For it is to be lamented that those pious foundations and requests of the faithful, who have either in any wise arranged or provided by will that Masses should be celebrated for the relief of the deceased, have in part been abolished, and in part been neglected by those who should least of all do so. Add to this, that of those very persons whose devotion is well known, not a few are compelled by diminution of revenue to petition the Apostolic See to reduce the number of Masses.

We therefore, again laying a grave burden on the conscience of those who in this matter do not fulfill their duty, are strongly impelled by the charity towards the souls of the departed, wherewith, We have been inflamed from boyhood to supply in some wise, as far as in Us lies, the suffrages omitted to their

great detriment. This commiseration indeed stirs Us all the more today, when, the torches of a most calamitous war having been applied to almost all Europe, We perceive almost before Our eyes such a multitude of men, in the flower of their age, succumb to premature death in battle; to purify their souls, though the piety of kindred be not lacking, who will say nevertheless that it is equal to the need? But since by the divine counsel We have been made the common father of all, We wish, with paternal bounty, to make Our children who have passed away, who for Us are most dear and most desired, partake abundantly of the treasures accumulated from the merits of Jesus Christ.

Therefore, having invoked the enlightenment of heavenly Wisdom and consulted some of the Fathers, Cardinals of the Holy Roman Church belonging to the S. Congregation of the Discipline of the Sacraments and of the Sacred Rites, We enact in perpetuity the following:

I. It shall be lawful for all Priests in the universal Church to celebrate thrice on the day on which Solemn Commemoration of all the faithful departed is observed; subject, however, to this law, that they can apply one of the three Masses for whomsoever they prefer and accept an offering; but they shall be bound, having accepted an offering, to apply the second Mass by way of suffrage for all the faithful departed, the third according to the intention of the Supreme Pontiff, which we have more than sufficiently declared.

II. What Our Predecessor Clement XIII granted in a Letter dated the 19 May 1761, that is, that on the day of Solemn Commemoration all altars should be as a matter of course privileged, the same, as far as may be necessary, We confirm by Our Authority.

III. The three Masses, of which We have spoken above, shall be so celebrated as Our predecessor Benedict XIV of happy memory prescribed for the Kingdoms of Spain and Portugal.

Whoso may wish to celebrate one Mass only, shall celebrate that which in the Missal is inscribed with the legend in Commemoratione omnium fidelium defunctorum (in Commemoration of all the faithful departed); whoso is about to celebrate a sung Mass, shall select the same, power being granted to him to anticipate the second and third.

IV. Wherever it happens that the Most August Sacrament is exposed for the Forty Hours Adoration, Masses of Requiem which must necessarily be said with sacerdotal vestments of violet colour (Decr. Gen. S. R. C. 3177-3864 at 4), shall not be celebrated at the Altar of Exposition.

For the rest, We deem it certain that all the Priests of the Catholic world, although it will be lawful for them to celebrate

once only on the day of Solemn Commemoration of all the faithful departed, will gladly and zealously wish to use the signal privilege which We have bestowed. But We earnestly exhort all the children of the Church, mindful of the duty whereby they are, on more than one head, bound towards their brethren suffering in the Fire of Purgatory, to assist frequently at Mass on that day with the greatest devotion. Thus will it certainly come to pass that, an immense refreshing wave flowing from so many salutary expiations into Purgatory, most numerous souls of the departed shall every year be assumed amongst the blessed of the Church triumphant in heaven.

And what We have enacted by this Apostolic Letter, the same We declare to be valid and stable for ever, any law whatsoever, hitherto enacted by Our predecessors, regarding the non-repetition of Masses notwithstanding.

Given at Rome from St. Peters, the 10th day of the month of August 1915, in the first year of Our Pontificate.

P. Card. Gasparri, a Secretis Status.

Ph. Card. Giustini, S. S. de Sacramentis Praefectus.

Loco ✠ Plumbi.

Visa.

M. Riggi, C. A., Not.

Reg. in Canc. Ap. N. 78-15.

All Soul's Day—Three Masses

SACRED CONGREGATION OF RITES.

THE CITY AND THE WORLD.

DECREE REGARDING THE THREE MASSES TO BE CELEBRATED ON THE DAY OF SOLEMN COMMEMORATION OF ALL THE FAITHFUL DEPARTED.

Our Most Holy Lord Pope Benedict XV by Apostolic Constitution dated the 10th of this month, has been pleased graciously to extend also to the universal Church the privilege of celebrating three Masses on the day of Solemn Commemoration of the departed granted by his predecessor of happy memory Benedict XIV to the dominions of Spain and Portugal, and the same three Masses which the same Pontiff prescribed to be celebrated by any priest whomsoever in the same dominions.

That the aforesaid Masses may be known to all, the S. Congregation of Rites, by mandat of His Holiness himself, thus describes them in the present Decree:

The first Mass is that which is inscribed in the Roman Missal die Commemorationis omnium fidelium defunctorum (on the day of Commemoration of all the faithful departed).

The second, that which is found in the Missal in anniversario defunctorum (on the anniversary of the deceased), with the sequence Dies Irae, and the prayers as below:

ORATIO.

Deus, indulgentiarum Domine: da animabus famulorum famularumque tuorum refrigerii sedem, quietis beatitudinem, et luminis claritatem. Per Dominum.

Prayer.

O God, Lord of indulgences: grant to the souls of Thy servants, a seat of refreshment, the beatitude of rest, and brightness of light. Through Christ Our Lord.

SECRETA.

Propitiare, Domine, supplicationibus nostris pro animabus famulorum famularumque tuorum, pro quibus tibi offerimus sacrificium laudis; ut eas sanctorum tuorum consortio sociare digneris. Per Dominum.

Secret.

Be propitious, O Lord, unto our supplications for the souls of Thy servants, for whom we offer the sacrifice of praise: that Thou vouchsafe to enroll them in the company of Thy saints. Through Christ our Lord.

POSTCOMMUNIO.

Praesta, quaesumus, Domine: ut animae famulorum famularumque tuarum, his purgatae sacrificiis, indulgentiam pariter et requiem capiant sempiternam. Per Dominum.

Postcommunion.

Grant, we beseech Thee, O Lord: that the souls of Thy servants, cleansed by these sacrifices, may secure pardon and likewise eternal rest. Through Christ Our Lord.

The third Mass, that which is read in Missis quotidianis (in daily Masses), with the sequence Dies Irae, and the Prayer as below:

ORATIO.

Deus, veniae largitor et humanae salutis amator, quaesumus clementiam tuam: ut animas famulorum famularumque tuorum quae ex hoc saeculo transierunt, beata Maria semper Virgine intercedente, cum omnibus sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas, Per Dominum.

Prayer.

O God, dispenser of pardon and lover of man's salvation, we beseech Thy clemency: that Thou grant that the souls of Thy servants, who have passed from this life, may, through the intercession of blessed Mary ever a Virgin and of all Thy saints, become participators of perpetual beatitude. Through Christ Our Lord.

SECRETA.

Deus, cuius misericordiae non est numerus, suscipe propitius praeces humilitatis nostrae: et animabus omnium fidelium defunctorum, quibus tui nominis dedisti confessionem, per haec sacramenta salutis nostrae cunctorem remissionem tribue peccatorum. Per Dominum.

Secret.

O God, whose mercy is unnumbered, receive propitiously the prayers of our humility: and to the souls of all the faithful departed, to whom Thou hast given to confess Thy name, grant through these mysteries of our salvation remission of all sins. Through Christ our Lord.

POSTCOMMUNIO.

Praesta, quaesumus, omnipotens et misericors Deus: ut animae famulorum famularumque tuorum, pro quibus hol sacrificium laudis tuae obtulimus majestati, per huius virtutem sacramenti, a peccatis omnibus expiatae, lucis perpetuae, Te miserante, recipiant beatitudinem. Per Dominum.

Postcommunion.

Grant, we beseech Thee, O almighty and merciful God: that the souls of Thy servants, for whom we have offered to Thy Majesty, this sacrifice of praise, may be cleansed from all sins, receive, of Thy compassion through the power of this sacrament, the beatitude of light perpetual. Through Christ our Lord.

To be observed, for the rest, the Rubrics as well as the peculiar Rites proper to Orders. All things whatsoever to the contrary notwithstanding.

11 August 1915.

A. Card. Vico, S. R. C. Pro-Praefectus.

L. ✠ S.

Alexander Verde, Secretarius.

Our Catholic Schools

The coming of September beholds the return of our American youth to their various halls of learning where, during the course of the scholastic year of nine or ten months, they will drink more or less deeply at the Pierean spring.

Year after year, our press teems with the announcement of the advantages of this or that house of studies, giving to one and all that degree of comfort and instruction justified by the means of the pupil. In our public schools, the educational process must of necessity be one sided in as much as they must ignore the claims of the various religious sects and denominations that make up a goodly portion of our population. In many of our schools and class rooms, not only is no religion taught, but the unwary pupil finds himself sitting at the feet of a teacher who having long since shaken off all the tramels of belief in God or a future life, does not hesitate to throw in here and there at very opening, hints contrary to the existence of a Divinity, or a Divinely governed universe,—difficulties which seemingly admit of no solution are proposed, with the final result, that any idea of or reverence for God acquired from early Christian surroundings is soon educated out of the very being of one who once gloried in the name of Christian.

The reading world was a few years ago surprised at the publication in one of our popular magazines, a series of articles under the title, "Blasting at the Rock of Ages." The author of these articles had visited many of our prominent educational institutions, and had quietly sized up the anti-religious tendencies of the various teachers and professors of their faculties. The result of his investigations was a revelation, showing as it did to an unsuspecting multitude what a great effort was being made by teachers in whom the founts of faith had long since dried up, to pull down and destroy in the hearts of the rising generation all belief and confidence in a kind and loving Creator.

It is hard to understand, yet it is a fact, that the man who had emancipated himself from his God, is not satisfied to remain along in this sad state, but is constantly seeking to drag down to that deplorable condition which brings man to the verge of dispair, the unwary, and those who had every reason to look for better and more inspiring thoughts at the mind of their trusted preceptor.

The fact that attention was called to a wide spread prevalence of unbelief on the part of so many of our prominent teachers, has in no way corrected the evil or placed parents on their guard

against exposing the lives of children to the blighting effects of atheism or infidelity. That many of our non-Catholic friends are not satisfied with existing conditions is certain, but few there are among them that have the courage to apply the remedy. Social surroundings, and other influences oftentimes cause them to take steps in the important matter of the education of their offspring, which had they possessed a little stability of character would have spared them a heart pang in after years.

A great many of our Catholic people however are unfortunately travelling the same way. A little surplus of this world's goods, a rising ambition, a desire to be in the social swim, not unfrequently warps their judgment usually so good, and leads them to place their tender boys and maidens on whom they have spent so many cares in whose presence they have endeavored to be all that a Christian parent should be, in educational centers where all the positive influences of Christianity are unknown, and where every known effort will be made to bring them to the level of the unbeliever.

We meet so many of our boys and girls in surroundings hostile to their holy faith, that we are led to ask, will parents ever realize their responsibilities, and the awful account they must one day render, should their venture result in shipwreck or loss of faith on the part of those entrusted to their fostering care and protection by Divine Providence?

That our Church authorities are not unduly anxious for the Christian welfare of the charges is amply proven by the general note of alarm that is being taken up by our non-Catholic friends who are beginning to find a most pregnant cause for the decay of religious belief on the part of their youth in the Godless education by so many of our colleges and schools. Not long ago we noticed this very point brought to the fore by a prominent Protestant journal, "The Christian Endeavor World." In summing up this important subject the writer says in part:

"Pastors everywhere complain that boys and girls as well, who go away to college are often thereafter of little value in church work. During their four years of college life they seldom go to church, never to Sunday school, never to a service like the home Christian Endeavor Society; and when college life is over, though they are church members and have been brought up in Christian families, they are thoroughly out of touch with church life and methods.

"In some colleges of which we know, where there are hundreds of professing Christians among the students, not fifty go to any church on the Sabbath, while the rest satisfy themselves with the compulsory half-hour's chapel service, where a distinctly gospel message is never brought home to their hearts. We are not speaking at random, but from actual knowledge of many institutions.

"No wonder that many parents are disturbed, and are seriously asking whether the admitted advantages of a college education offset the manifest religious and moral disadvantages. No wonder our secular magazines, even, are taking up the question, and showing how far our colleges and universities, especially in the East, have departed from the traditions and the purpose of their founders.

"These writers are naturally regarded by college authorities as 'irresponsible muckrakers,' but we hope they will keep up the agitation until once more our Christian colleges are worthy of the fullest confidence of Christian parents and patrons."

That able review published by the Jesuit fathers at New York, "America" commenting on the possibilities of the many Catholic young men and women who frequent the so called non-sectarian or irreligious schools in answer to the vital question "Will they remain Catholics?" makes the following timely offering:

"Once again Catholics are crowding into Harvard and Princeton and Yale; and daughters of the Church, who ought to be saints, are unblushingly entering the widespread doors of Wellesley and Vassar and Smith. Preparatory and finishing schools of every description, with little in common except that they are fashionable and non-Catholic, are beckoning the unwary into their dangerous halls; and tender children, who now are as pure as angels, are marching with unsuspecting confidence into the class-rooms of schools where religion is ignored. Our boys are turning their backs on the colleges which gave to their fathers all the training and power they possess; and our girls are glancing with disdain at the academies in which their mothers acquired the gentleness, piety, culture and love of God and man that made them models for their children and a consolation to their Church. And the next generation of Catholics? The poor we shall always have with us; their faith will continue to burn bright and to guide them to the tabernacle and the altar rail. But what of the rich? What of the children who are now learning skepticism, if not worse, from the lectures of men and women who know not Christ, and who laugh, if not openly, at least in their hearts, at the tenets and practices of Catholicism? Who, think you, will claim them for his own when they have come into their manhood or their womanhood—the Prince of Peace or the Prince of this world? One shrinks from the answer. Bitter indeed will be the death-bed of parents who have yielded, in spite of their own better judgment and their pastors' protests, to the foolish wishes of their dazzled children, to the extent of permitting them to set their innocent feet in the way of destruction and death. What a stewardship will be theirs to account for and what a reckoning!"

LIBRARY OF ST. JOHN'S BOSTON COLLEGE FOR THE CLERGY BRIGHTON, MASS. SEMINARY,

Protestantism's Decay

Professor Carver Points to This Fact and Suggests a Remedy—The Error of His Views and the True Solution.

Of late the Protestant sects have begun to realize their inefficiency as powers for good. The cry for Church unity of some kind among the disorganized and conflicting factions has gone up on innumerable occasions in their various organs; and some steps have been taken in that direction leading to a conglomeration of ideas and dostrines difficult to define. The hopelessness of this task of regenerating their dying religion by a peculiar irony has at the same time unconsciously been pointed out by some of their most brilliant leaders, who have shown how far Protestantism has gone into decay, in itself but a logical outcome of the principles of the Reformation.

The "Harvard Theological Review" (Vol. VIII., No. 3) contains an article entitled "What Ails the Church?" from the pen of Professor Thomas N. Carver, formerly of that institution and now about to become affiliated with it once more, in which, both in speaking of the present condition of the Protestant churches and in suggesting a remedy, it is shown how far that decay has gone. He describes the Protestant country church of forty years ago and of today, and comments on the retrogression which such a survey reveals. "I think," he continues, "that there are few persons who will deny that there has been a general decline in vigor, though exceptional neighborhoods may be found which show the opposite tendency. The investigations of Mr. C. O. Gill prove conclusively that in certain areas this decadence has taken place" (p. 381).

The cause for this, the professor believes, lies in two facts—the loss of faith in spiritual damnation and salvation and, what he regards as more important, the consequent "loss of a definite, soul compelling purpose or programme." "Formerly," he tells us, "the Church knew exactly what it was for; now it does not seem quite certain. Then there was no wavering; now those churches which are not merely drifting are running around in a circle, looking for some 'cause' to espouse, or something vaguely called 'social service' to perform. Then the Church preached a clear and definite gospel of salvation, with damnation as the unattractive, though varying emphasized alternative; now it is not considered quite polite in the best re-

ligious circles to mention damnation, and since there is nothing very definite to be saved from, salvation has lost its meaning." His indictment of the Protestant churches on this point is strong, particularly since he is himself a victim of this evil: "The simple fact is that the Church does not really and in its heart believe in the old doctrines of salvation and damnation," In other words, Protestantism has in great measure ceased to be Christian.

It is a most pitiful spectacle, in the professor's opinion, to see the sects as a result thus running hither and thither, posing as the friends of "labor" and seeking something to do. A constructive programme they must have, and he accordingly comes forward with a suggestion as to what this programme should be, or rather on what it should be based. As belief in the supernatural has been overthrown and will not be accepted, the professor's remedy is purely materialistic. It consists in what he terms "workbench philosophy," the joy and merit of "productive work and enterprise." A new kind of salvation is needed to put the old fervor back into the dying churches—the moral standard of all modern materialistic philosophies, getting the most out of life and thus giving the most to the community. "A thing may be said to be saved when it is prevented from going to waste. * * * When a man's energy is being wasted, the man is to that extent going to waste; his life is to that extent lost, and he stands in need of salvation. Perhaps it would be better to say that the community needs his salvation."

A community in which every scrap of human energy was saved and applied to useful work would be the kingdom of God. * * * It would have the power within itself to become the chosen community and would need no supernatural aid. A gospel of salvation which saves men from going to waste must be a vital factor in the creation of such a community. The Church which preaches such a gospel effectively must become the true Church. It will need neither historical claims, miracles nor any other advertising devices to establish its title" (p. 399).

How far from satisfying the idea of salvation imbedded within the soul of man is this materialistic creed! And necessarily, too, it must defeat itself, as has been so often proved. For the individual bound only by the altruistic law to work for the community will soon forget the community in seeking his own selfish interests. A higher motive is needed—the motive planted in the heart of man by the Creator, the love and attainment of God Himself in a life hereafter. That alone will satisfy man's longings and lead, too, to social peace in as far as it can be established in human society. Protestantism, weakened and decayed, should turn away from the destructive doctrine of materialism to the light of the Church which has

preserved the true ideas of salvation and happiness. In that Church alone will be found spiritual well-being and the fundamental principles making at the same time for justice and stability on earth.

C. B. of C. V.
In Catholic Standard and Times.

The Annual Seminary Offering

Our Catholic people of Maine, will on the first Sunday in October be given an opportunity of contributing towards a worthy purpose, one which every child of the Church should strive to bring home to himself and give at the same time a good substantial offering for the education of the future clergy of our diocese.

While the increase in our Catholic population has not been rapid, its growth has nevertheless been healthy with a promising future. With a territory equal to the rest of New England, and with a large number of isolated Catholic families one easily sees the necessity of having rather more than the proportional number of priests to cover a diocese where there are so many living at a fairly good distance from whatever place may be their parish center.

A good annual offering towards the Seminary education of our worthy aspirants to the Priesthood will enable the Rt. Rev. Bishop to come to the aid of many an excellent and promising young man willing to devote his life and energies to the service of the Lord, thus to so provide, that the diocesan clergy may be sufficiently numerous for the needs of such an extensive territory, and that every Catholic family may consequently enjoy the blessing of our holy faith however distant it may be from the parish church.

The cause is a most worthy one and should appeal to every working Catholic of the diocese, so that from the abundance of the offerings, the Rt. Rev. Bishop may respond to the appeal of every worthy young man who through lack of means feels obliged to call for help in the attainment of the goal of his ambitions, the proper fitting of himself to be a worthy priest in the vineyard of the Lord.

In the Sierra Mountains

A True Story.

By Rev. Richard W. Alexander.

Pioneer stories have held audiences since man first learned of the dangerous lives of the early settlers; and there are those among us today who have verified in their own persons the adventures of such men, and could supplement the most wonderful tale by experiences of their own just as thrilling. In the days when the thirst for gold drove men westward one would think all religion was dead, but now and then comes back a tale of God's mercy that reads like a wonderful dream, or a piece of fiction. This is the case with the true story I am about to tell."

Thus said a famous missionary as we sat together one evening in a quiet rectory parlor. He was in a reminiscent mood, and I was glad he was going to give me some of his wonderful experiences in his successful quest for souls. He stopped a moment and, folding his arms and leaning back his head in the great arm-chair, he began:

In the early 60's the Passionist Fathers were called to the diocese of X—, and they located in V-City. The mines in V-City were in full blast and so was every deviltry. The town was wide open. Dance-halls, saloons, and gambling-dens ran without supervision. The city was full of the worst characters, male and female. The Fathers were a small Community, three in number, and a lay-brother. Father Peedro, the superior, was a very large, handsome man, remarkable in his size and weight, which was near to 300 pounds, but he was so well proportioned that he did not seem to be unusually heavy. He had been laboring in Nevada for some time and was a great favorite. He saw great possibilities of saving souls, where priests were few among these reckless people, and the other two Fathers were sent to him direct from Rome. On Sundays they went to different mining camps to say Mass, and preach, and do whatever good they could among the wild characters gathered here from the four quarters of the earth.

In V-City it was common talk that many of the miners left their earnings and gold dust with the Fathers for safe-keeping, and that there was a goodly sum stored away in the modest little Convent. This report was untrue, as the Fathers dared not risk the safe-keeping of such a dangerous treasure. Never-

theless the report persisted and more than once friends begged the good priests to watch out for bandits.

One evening Father Pedro was in the yard back of the small Monastery cutting wood for his fire. After a while he saw a man sitting on a fence near him, watching him at his work. The man had a surly look, and as he continued to sit and watch Father Pedro, and now and then to cast a look at the Monastery, Father Pedro went to him and asked him pleasantly what he was doing there.

The man answered gruffly without raising his hat, which nearly all the miners did: "Can't I sit here? I'm out of work, and have no money. I'm not hurting anybody!"

Father Pedro laughed, and laid down his ax.

"Sure! you can sit there as long as you want. But suppose you come here a minute—you look like an honest fellow. Here is a dollar someone gave me, go down to the R— Hotel and get a square meal, and perhaps you can get work there; if not, come back here tomorrow, and I think I can help you to a job."

The man looked sheepish, but he sprang off the fence, and with a muttered "Thanks," took the dollar, and disappeared. Next day Father Pedro waited to see if the fellow would return; he noted the scowling face and the sheepish look, but the man never came back, and Father Pedro concluded he must have obtained work.

Time passed on and Father Pedro had entirely forgotten the incident. So many similar ones were in his life. And he always clothed them with kindness. Winter had come, and a severe one, in V-City. Father Pedro had been away to visit some of the "stations" up in the mountains. He was worn out and weary. He returned on Tuesday evening, and after he had eaten supper, sat down to rest a little while before he repaired to the Chapel. An old newspaper was on the table nearby, and he picked it up carelessly and began to read it. His eye caught an account of the capture of a desperado of the worst type who was known all over the town, who was a bold robber and had committed several cold-blooded murders. He had been condemned to death and was to be hung on Thursday morning. Several clergymen of different denominations had called at the jail to help him to prepare for death, but he had cursed them all and even attempted violence toward one of them. His conduct was already like one of the damned, and there was neither compassion nor sympathy for him. Father Pedro, however, felt a thrill of pity for this poor wretch. He was only 28, and from the date of the paper his execution was only two days off. Could he save this soul! He had just come home from a wearisome journey, it was late Tuesday night, deep snow was on the ground, and the town

where the criminal was in jail was miles across the mountains. But a soul might be saved. One for whom Christ died! It roused all his missionary spirit. All weariness was forgotten. His great size and muscular strength often served him well in meeting the desperate characters about him. They respected his appearance, and soon listened to him. He determined he would make the effort. He went immediately to a livery stable, secured a sleigh with a strong pair of horses, and started. He traveled all night long, the way over the mountains was rough and dangerous, the snow and wind were blinding, and he had to stop and change the horses, promising to get them on his return. At 8 o'clock Wednesday morning he arrived at the jail. When he inquired for the criminal he was told he was well secured in the strongest cell in the building. Father Pedro said to the authorities:

"Well! I have come over the mountains to see that man. I am a priest."

"But, Father," was the answer, "he'll kill you with his fist. He is like a wild animal!"

"Don't worry about me," said Father Pedro, "do I look as if I would take a beating?"

The jailor looked admiringly on the fine physique of Father Pedro ,but shook his head.

"I wouldn't dare; Father, that man is a fiend, and as strong as the devil!"

"Well, let me have a look at him, anyhow," said the priest. "Can't you do that?"

"Oh, yes; if you want it, I'll let you look at him, since you are a priest. But you won't want anything else when you see him."

The warden led Father Pedro into a long iron-barred corridor. The cells were all empty but one, and as their footsteps sounded in the stone corridor the prisoner, shaking his fists, and showing his teeth like an animal, appeared at the little grating which was made in the solid steel door.

When he saw big Father Pedro he began to cry out before the astonished warden:

"Oh, Father, come in! come in!"

"Open the door!" commanded Father Pedro.

"No! I dare not," said the warden, "he will kill you!"

"Open it, man, and let me in! Have no fear. I have none!"

The jailor hesitated, but Father Pedro persuaded him. The door was unlocked and Father Pedro entered.

"Now lock the door and go away," said the priest.

When the door closed Father Pedro shut the little grating. Then he turned to the prisoner, who fell on his knees before him crying and sobbing.

"Oh! Father! Father! God sent you; I have prayed for you to come, and wicked as I am God heard me!"

"Why, my poor man, my son, surely you don't know me; I never saw you before."

"Oh, Father, you did; you did; and God sent you to prepare me for death. I ought to be a Catholic."

"My poor man! God has indeed been good to you; I don't know how it was, but I felt I must come to you. I rode over the mountains all night to get here. Surely God sent me. Come, my son, let me help you to make your Confession."

"It's a long Confession, Father," said the sobbing man, still on his knees at the Father's feet. "It's years and years!"

"Never mind," said Father Pedro. "Let us begin, and God will help you."

And as there was no other place, Father Pedro sat down on the narrow iron bed, took his stole out of his pocket and placed his hand on the poor fellow's head, with one arm around him. Surely the angels in Heaven looked down with joy on that prison scene in the gloom of that winter day, although it was not yet noon.

The criminal made his confession and Father Pedro pronounced the saving words of absolution over that sorrowing soul. Truly he was penitent, and, as he said, he was ready to expiate by his execution the crimes of his scarlet life, and suffer all the shame and terror of it. God was too good to send him his big Father Pedro.

"But," said the priest, puzzled beyond everything, "how did you know me? I am sure I never saw you before, even though God's inspiration forced me to come to you." "Father, don't you remember some months ago in V-City, when you were in the yard cutting wood for the night? A man was sitting on the fence watching you, and you called him, and spoke to him like a son, and gave him a dollar to get a meal and a bed in a hotel, and told him to come back next day if he did not get work. I was that man, Father. I had come with murder in my heart, to look over the ground. I intended that night to break in, and get the money and gold dust, they said you had stored in the house. I would not have hesitated to kill you, but—" here the poor wretch broke down and hid his face.

Father Pedro slowly recalled the circumstances.

"I remember, my son, and I missed you the next day. I hoped you would come back and tell me you had obtained work."

"Father, the memory of those kind words, that dollar, broke me all up; how could I rob a man like you? If I did murder afterwards the thought of you has kept me from worse, and when I was arrested I became wild with fear lest I might

never see you again. I cried to Heaven day and night, and when those other men came I could have torn them to pieces. You were the true Minister of God. Father, stay with me till the end."

And Father Pedro, deeply touched, promised; and he kept his word. When the warden came to the door of the cell, and looked in through the little grating, he saw the fierce criminal weeping at the priest's feet, and Father Pedro with his arms around him."

* * * * *

There was silence between myself and the good missionary for a moment; then he rose up.

"Father Pedro declares he thinks that poor fellow's repentance and his awful death brought him a very short purgatory, and he feels he has a new friend in Heaven."

I was moved more than I dare say, and took refuge in silence.

—The Missionary.

A NOBLE CATHOLIC RECORD

That a great majority of our Catholic laity is convinced of the necessity of religious education is amply evidenced by the princely sums yearly expended for this laudable purpose. This conviction is brought home to us with still greater force, when we take into consideration the fact that Catholics have to support not only their own schools but have likewise to bear the burden of our much vaunted public school system.

The per capita cost of each child in the Parochial or Catholic school thanks to the efficient and all but voluntary services of our devoted religious is however reduced to a very minimum, being perhaps barely one half what it costs to educate a child in the public school.

Last year we had in our parochial schools about 1,456,206 Catholic children. Taking a per capita basis of $10.00 a year for each child, would give us the magnificent sum of $14,562,060 which came directly from the pockets of our Catholic people for the cause of Christian education.

In 1912 the sum of $521,546,375 was expended for the maintenance of our public schools, giving to each child the sum of $38.31 the cost of his yearly education. The proportional part of this vast expenditure met by Catholics would be in round numbers about $86,924,396. Add to this the direct assessment of 14,562,060 by Catholics on themselves for the support of schools where their religion may be taught in harmony with the secular science of the day, and you at once gain some little idea of what our Catholic people are doing for the stability and upbuilding of our beloved country.

Life of Cardinal Cheverus

His Missionary Labors in Maine

Father Cheverus arrived as we have seen on his first visit to the Old Town Indians on the Monday after Trinity 1798. As his letter above quoted would indicate, he had left Passamaquoddy, about mid-day the previous Friday, and had accompanied by his Indian attendants ascended in their barken canoes, the Ste. Croix to the chain of lakes whence this historic river takes its origin, passing over land to the Mattawamkeag, to glide down its rapidly descending course to the Penobscot, then to the Indian settlement at Old Town where he remained until the closing days of June of the same year. His stay among the Penobscots was simply a repetition of his work at Passamaquoddy. It may perhaps be of interest to note that he organized a Corpus Christi procession and celebrated this great Eucharistic feast in a becoming manner. Accustomed as he was to the old country solemnities, the flowers, incense, and the singing of the hymns peculiar to this feast, it must have been with surprise that the zealous missionary noted the changed surroundings, the many varied customs, the striking colors so prevalent among the Indians, but as he tells us in a letter addressed from Penobscot June 30th "We walked in procession with great pomp and solemnity on Corpus XI 'Day & Octave. Guns were our substitutes for censers and gave in noise to our ears what our noses would have received in sweet perfumes."

The novelty of the situation was however constantly changing. The anxiety of the Indians to give him the best they had as well as to supply his table with the different luxuries at their command, such as salmon, partridges, pigeons, turtles, etc., each in his anxiety endeavoring to out do the other, served to lessen the otherwise dullness of a prolonged stay at the Indian settlement, which would have been perhaps most irksome for the cultured son of France, were it not for the supernatural motives which actuated his Christian heart.

Father Cheverus left Old Town after mass, Sunday morning July 1st, 1798, and journeyed probably by canoe down to Bangor where he took dinner at the hospitable home of Major Treat. Bangor was then only a small village, not possessing even a post office. Robert Treat, who was the humble missionary's host, had in 1774 come from Boston to settle at Bangor then called Sunbury. Now one of the leading citizens of

the recently incorporated village, Major Treat bade Father Cheverus welcome to his home and arranged to forward his baggage and letters by the schooner Lark commanded by Captain Nichols. He told him that his son Joseph who then had a store in Boston, would call on Dr. Matignon and tell him at what wharf he might find the Lark. After a stay of a few hours at Major Treat's Father Cheverus went to Mr. Emerson's where it had been arranged to have him deliver a sermon. A priest in those days was not a frequent visitor in the 'Queen City", and there is no doubt but that the report that one was to speak that Sunday eve had been given wide publicity, and the size of the audience, some 300 in number, is a good indication of the notice received and the general desire on the part of the people to hear the Catholic missionary. The good priest was both surprised and disappointed for as he tells us in a post script to his letter of June 30th "I had no idea so many people could be gotten together here, for all that no conversions. I am afraid I am nothing but a sounding brass and a resounding cymbal."

When a post office was established at Bangor Jan. 1st, 1801, Bulkley Emerson was appointed postmaster, and as we do not find any other Emerson residing in the place at this early date, we feel that we may reasonably conclude that his home was the scene of the first Catholic public instruction to the people of Eastern Maine.

Father Cheverus spent the night at Mr. Emerson's and started early the following morning on his journey to Damariscotta going by canoe as far as Belfast.

Outside of the Indians, there were probably no Catholics in the eastern section of our state to greet the Catholic missionary on what was the first of his many trips through the Pine Tree State. We find on the old time petitions, military registers, town records, etc., many names of certainly Celtic origin, but were any of them still faithful children of the Church, we are sure that Father Cheverus would have mentioned them in some one of his many letters.

When he left Mr. Emerson's at Bangor, his intention was to go as far as possible by canoe. Writing to Dr. Matignon, he mentions the possibility of going from Belfast to Damariscotta by Post road. This might possibly have taken him through Camden, Thomaston, etc., for there were now post offices in these places to which the mail was carried once a week. Should he have taken this route, he must have travelled on horse back since the roads of these days were little more than paths through the woods in many places leaving barely chance for the rider to escape the overhanging limbs. There were at least four families, two at Damariscotta and two at Bristol to be visited. There appears to be a tradition existing in some of

the old Bristol Catholic families which would indicate that Father Cheverus made the journey from Bangor to Pemaquid Point by canoe. This fact is born out by a remark in one of his letters to Dr. Matignon in which he states his determination to take two trusty Indians and proceed as far on this journey as the weather would permit. There were in Bristol at this time a great many Irish settlers among whom were Patrick and Rodger Hanly, natives of Tiperary County, Ireland. The two Hanly brothers had come to Bristol about 1760, had married and raised large families. In the records of the times we find many other names that would indicate that their owners were or should have been Catholics, but of this we have no positive proof. We are told that Father Cheverus and his party were met on their arrival at Pemaquid Point by a Mr. McGuire, a school teacher, who provided each with a horse, and together they set out for the home of Rodger Hanly where the party stayed over night. The following morning mass was celebrated and all the children belonging to the two Hanly brothers, Patrick and Rodger were baptized. Whether any other priest had visited them or not since their coming to Bristol, we do not know, but the chances are that this mass offered on a July morning 1798 was the first offering of the holy sacrifice in the town of Bristol. There were also at Damariscotta Mills two Catholic families that have since become well known because of their attachment to and sacrifices for their holy faith; James Kavanaugh and Matthew Cottril had settled there some years previous, and had by their industry amassed a considerable fortune. Partners in mercantile affairs, they also worked together for the preservation of their common faith and the upbuilding of the Church. To their hospitable homes came Father Cheverus on the completion of his missionary labors at Bristol. Here he again offered the holy sacrifice and brought to them the self-same consolations that they had been accustomed to seek at the altar of their parish church in Boston for we must remember that there was then only one parish for all New England, that of the Holy Cross at Boston.

NOTE.

As we go to press, we note the exercises that are this week taking place at Bangor, commemorative of the coming of the Sisters of Mercy, fifty years ago, to assume charge of the Catholic Schools in this, one of the oldest Catholic centers of our State. The anniversary is an important event in our history, to which ample space will be given in the October number of the Diocesan Magazine. Anyone in possession of historic data pertaining to the Catholic schools in Bangor, should forward the same at once to the Maine Catholic Historical Magazine.

Priestly Vocations

One of the evident results of the great war now desolating the nations of Europe will be a dearth of Clerical vocations, or rather we might say a lack of correspondence to the many calls which the Lord will undoubtedly give for service at His altar.

When the remnants of the magnificently equipped armies return to their anxious friends, many a loved form will be missing, many a priest who formerly broke the bread of life to his thousands, will be seen no more, while His mortal remains lie perchance in an unknown grave on the field of honor, his name forever written in golden letters in the heroic annals of his country will be held in everlasting veneration. But who will take the places of the thousands gone, at the altar of the Lord for those that are no more, were heroic, nay most devoted workers in the cause of righteousness, just the same as they were in their country's hour of need. The place they have left is therefore not a small one, the work awaiting some faithful soul, some sterling Christian, one that might well deter mortal man were not the hand of God behind it, and His graces available in all their abundance.

To many the call will come; some will heed it; but many we fear will find the sacrifice too great. Not that they do not love the Lord, and have not at heart His work, but their depleted families, increased taxation, the abnormal cost of living, must inevitably rise up before them. This sad fact is bound to effect both the secular and religious clergy, and the devoted sisterhoods in all their degrees.

The fewness of the workers must also be felt in America, and nowhere more than in the United States. For years we have been drawing a great deal of the best that Europe had to offer. Here in our own State of Maine for over three hundred years, the cause of the Lord has been upheld, and His standard carried without faltering by scores of priests who have turned their backs on home and kindred, to finally be laid in death beneath our rock bound soil. In grateful remembrance we hold Biard, Massé, Druillettes, Râle, Thury, the Bigots, Ciquard, Romagné, Matignon, Cheverus, Ryan, Bapst, the Murphys, the O'Callaghans, the O'Briens, and many others who have left undying records on this the Lord's field of honor. One and all they came to us from abroad, from what we perhaps unnaturally term foreign lands, but which after all we might just as well call home, so often have we heard our departed ancestors use this endearing appellation.

Heroes in every sense of the word, their presence would have been felt had they chosen to remain in their paternal lands. But the glory of sacrifice beckoned them to the service of their Creator in the new world, to the conquering of yet other climes to Him whose yoke is sweet, and whose burden is light.

The example of these leaders in the army of the Lord must ever remain before the eyes of the present and future generations, and should be a fruitful source of inspiration in the heart of many a God fearing, God loving soul which hath likewise received that honored invitation to ascend and offer the eternal sacrifice. As we follow in the footsteps of the past, if we only stop to think, take a moment for reflection in our busy round of life, it cannot but dawn on us how vast a field yet remains, and how few are the laborers.

Who the first native of Maine was, that had the courage to respond and take up the burdens of his priestly vocation, we do not know, but we feel that there must have been many a call given, many a vocation bestowed among the Indian children of our State because of their fidelity to those truths which have been handed from generation to generation for over three hundred years, yet thus far not one of this devoted race has appeared at an altar in our State to offer sacrifice.

There are now however many other natives of the soil, about whom the hopes of the Church must center, on whom the destinies of the future must hang. With the situation abroad before us, we can no longer reasonably look for further aid, for other helpers; for them the field at home is large, and the laborers few.

In the past as in the present we know that God has not forgotten His Church in Maine. We are sure that he has given abundant vocations, many calls to His altar. It is indeed interesting to note in the correspondence of the Church authorities of a past generation, how these hopes and expectations were centered on this or that promising son of some one of our early Catholic families, and to find for this or that specified reason, their fondest aspirations were never realized. It seemed hard for men like Carrol, Cheverus, Nagot, and Bel, to understand how so many virtuous, truly pious young men of their day, in whom there were unmistakable signs of priestly vocation, should choose other avocations, thus to disappoint the Lord and leave undone the great work which He had assigned them.

Many a zealous Bishop, many a hardworking, pious priest of the present day is often led to ask the self same question which we know was ever uppermost in the minds of the leaders of a by gone age, how is it so many of our promising young men, pious and devoted boys and girls, seem unresponsive, deaf to the call of the Lord to the sublimest destiny possible for man

in this vale of tears? All see the need of more priestly vocation; all know that sufficient for the needs of the Church are given. God places His destinies as it were in our hands, he depends on us to build up His kingdom here on earth, to raise up future citizens, future possessors of His eternal glory. With this mission before us, is it any wonder we ask, why are the laborers so few, why is a response so rare to the kind and loving invitation of the Lord?

There are many reasons which militate against numerous vocations to the priesthood in our country, or rather which prevent the one so called from responding. Opportunities in the business world are many, but successes are rare and few are they who succeed after having forsaken a call to the altar. Others there are who do not show the intellectual abilities, or who seem unable to grasp the secret of learning, and become thus early discouraged.

Again we find those to whom the pleasures of the world, and all that a secular life has to offer, appeal with greater force, than does the love of the will of the Lord. Not a few perchance are deterred by the well known responsibilities of priestly life, the sacrifices required, the virtues and perfections expected, in a word do not honestly believe themselves good enough for such a holy state. Lack of the necessary means is in all probability the most frequent impediment in the following out of a priestly vocation. But there is always the "Deus providebit" the "Lord will provide" to be remembered, and no poor boy who feels that the Lord has reserved a place for him at His altar, should despair, for the history of the priesthood after all records on many a page the success of those who ambitions were hardly justified by their limited possession of the goods of earth, hence places before us the fact that the greater part of those who have aspired, and have even reached the altar have been the children of poor parents and members of large families.

We feel it our duty to ask both our poor and well to do families to pray and to cherish the laudable ambition of one day having the untold happiness of beholding one of their sons at the altar holding up before the Lord that clean oblation, that eternal Sacrifice which links the living with the dead, which raises man from the gloom of earth to all the brightness of realms celestial.

Every family may and should aspire to have a son a leader in the Church militant, a seeker after the lost and wandering souls of the house of Israel, one brave and true enough to face the necessary sacrifices, to endure the necessary trials, one willing to be another Christ, to carry in a word, light and salvation to a sinful world.

Two Early Aspirants in Maine to Holy Priesthood.

It is now something over a hundred years ago since two young men, sons of two of our prominent Catholic families of that day, left their homes to place themselves in immediate preparation for the Priesthood.

Edward Kavanaugh and John Cottrill of Damariscotta, were in all probability the first Catholic boys born in Maine to turn their footsteps towards a life of service at the altar. That their fondest hopes were not realized, history has since recorded, but this fact did not prevent their becoming in after life useful members of society, and honored citizens of their native State. This is particularly true of Edward Kavanaugh who filled many positions of trust both at home and abroad, finally closed his public career as acting Governor of Maine.

In the midst of his busy life, his early teachings whether received at the hand of his Bishop the illustrious Cheverus, the sainted Matignon, or the good fathers at Georgetown college, St. Mary's Seminary at Baltimore, or the Grand Seminary at Montreal, always formed the guiding principles of his short but useful life.

That his aspirations to Holy Priesthood were of the real kind, is amply attested by a letter which we found about a year ago, when examining the papers of Archbishop Marechal at Baltimore. This letter was addressed to this noted man while he was simply plain Father Marechal at St. Mary's Seminary in Baltimore. Business and family reasons had necessitated young Edward's remaining out of the Seminary, but this filial letter shows the kind and devoted Christian heart of Maine's most noted Catholic son.

His constancy of purpose is shown as follows under date of

"Boston 13th April 1814.

Reverend Sir

As I have no other means at present of testifying my grateful sense of the unceasing and paternal care you bestowed upon me while I had the happiness of being under your direction, I embrace this opportunity of expressing it by letter; on this my heart speaks better than my words can: and it is only by profiting by your advice that I can make a small return, to do that shall be my earnest endeavor: although being prevented from

returning to the Seminary, I have been kept from a place on which my heart was set, yet having the happiness of remaining this last winter in the company of my Reverend Pastor, my disappointment has been in some degree softened.

I have studied under the Rev. Dr. Matignon a little of Divinity and the rest of my time has been employed in perfecting myself in the other branches I had already studied.

The goodness of God has been pleased not only to give me perseverance but even to increase my attachment to that state into which I had the happiness of being initiated. I am yet unable to say to what place my Father intends to send me, as he preserves at present a total silence on the subject. However he perhaps will open his mind to me this summer as he has written for me to go home and spend this summer in the country at New Castle in Maine which is my native place.

The Rt. Rev. Bishop and Dr. Matignon are well, excepting that they are fatigued after their labors of the last week. The latter sends his best respects to you.

Permit me, Sir, to conclude these few lines by taking the liberty of desiring you to consider me

Your most humble and obedient son in Jesus Christ

EDWARD KAVANAUGH."

A Notable Jubilee Celebration

Greeted with every good wish by the loyal men and women of St. Mary's Parish, Biddeford, and with loving tribute from clergymen and laity, together with the expressed wish that he might round out twenty-five years more among the people for whom he has accomplished so much, Rev. Fr. Timothy P. Linehan celebrated on August 18th the Twenty-fifth anniversary of his pastorate at St. Mary's Church, Biddeford.

The morning's events attending the celebration were held at St. Mary's church and consisted of three masses, at 5, 7.30 and 10.30 o'clock. The 5 o'clock mass was for the members of the parish unable on account of their work or household duties to attend the solemn high mass. This was attended by a large number of the parishioners.

The 7.30 mass was for the parish, hundreds of these attending and receiving communion from the hands of Fr. Linehan, who also administered the sacrament at the 5 o'clock mass. A special request had been made by Fr. Linehan to his parishioners to unite with him in the celebration of communion at these

masses. Rev. John J. Finn, assistant pastor of St. Mary's church was celebrant of the 7.30 mass, and the singing was by the children.

At 10.30 o'clock the clergy, having assembled at the rectory, marched in procession to the church. Entering the sanctuary Bishop Walsh ascended to his throne, the others in the sanctuary being Monseigneur M. C. McDonough of Lewiston, Monseigneur Arthur A. Hamel of Westbrook, and the officers of the mass. Fr. Linehan was celebrant of the mass with Rev. Fr. T. J. Mahoney of Portland, Deacon, Rev. Fr. John J. Finn, Sub-deacon and Rev. Fr. James J. Mullen of Portland, Master of Ceremonies. The singing was by the full choir of St. Mary's.

The sermon was by Fr. Dennis J. O'Brien of South Berwick. Taking for his text, 'Honor God with all thy soul and give honor to the priests.' Eccl. 7-33. Fr. O'Brien said:

"This is our purpose today as we mark an epoch in the history of this parish and a day of special joy in the life of its pastor and first permanent rector. It was but fitting that he should have yielded to your solicitations to make this a public celebration and it is well that you have thus adorned the church for the festal occasion.

"The clergy, under the leadership of the Rt. Rev. Bishop of the diocese, have come to bear witness of their esteem for your pastor and to congratulate you on the great work you have done in St. Mary's parish in the past quarter of a century.

"Any other one of the clergy here present would have taken you in flights of eloquence on this grand occasion, but the lot has fallen to me and all that I can ask you to do is to consider briefly with me the priesthood and the occasion of this celebration.

"God in the creation of the world allowed no hand to touch the work, no other spirit to enter into it, save His own. But man, the noblest creature on earth from the hand of God, by his sin distorted, in a way, this work and shut himself out of the eternal life. Striving under this blight the people continued to adore God. Aaron and his sons, consecrated by Moses as the delegate of God, offered the sacrifice. They were the priests of the Levitical order. But when it came time for the fulness of God's mercy to burst upon the world the High Priest himself—the second Person of the Blessed Trinity—came into the world to establish the priesthood of the New Law and He chose that of the order of Melchisedech. In the work of the redemption our Lord wished the assistance of man, not that He needed his weak help, for all power was given to Him in Heaven—Mt. XXVIII-18—and on earth, but as man by his own will had lost his birthright to heaven God desired that man labor with Him to buy it back. Out of the thousands and

thousands who followed the Saviour He chose a few and He made these His companions. They were recipients of the favors of God, participants of the Lord's honors and witnesses of the divine power and some even of the divine glory. Not every one that followed the Lord was received into the priesthood, but only those whom the Lord himself called. 'You have not chosen Me, but I have chosen you, and have appointed you that you should go and should bring forth fruit.' St. John XV-16. As the priesthood is from God, so it is for God—'As the living Father sent Me so I send you.' Therefore as Christ had come to call sinners to repentance and thereby to sanctification, so He commands these the first priests of His church—'Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.' Mt. XXVIII-19. This is the commission to the priest, this is the work laid out for him and it is limited not to any people, not to any nation, but by the confines of the earth. Since that time the priest has done this work of the Lord; instructing the people and administering the sacraments to them.

"When the infant is brought from the threshold of life it is the priest who brands him with the indelible sign of the redemption in the sacrament of Baptism; makes him a member of the Christian family and an heir to heaven.

"As the child comes toddling from the cradle he is ensnared by the enemy of his soul and then the bonds of sin are broken by the divine power given to the priest, 'Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them.' A few more years find this child mingling with the world and when weakened by the temptations which surround him returns again and again to be freed from the bondage of sin, and to receive the grace of the sacrament of Penance to help him in his struggle for life. Both child and man have need of food and Christ has commanded the priest to 'feed My lambs, feed My sheep,' but this is not to be the bread gained by the sweat of the brow. It is that heavenly food of which our Lord says, 'Unless you eat of the flesh of the Son of man and drink His blood you shall not have life in you,' John VI-54. This food the priest gives to the faithful in what we call Holy Communion.

"It is the priest who blesses the man and woman in marriage.

"When the body is weakened by labors and cares, when sickness strikes the man, woman or child it is the priest that is called. 'Is any man sick among you? Let him bring in the priests of the church, and let them pray over him anointing him with oil in the name of the Lord,' Ja. V-14. The priest in the silent watches of the night picks his way to the hovel of the wretch, that he might bring into his soul the heavenly light

and put out the terrible anguish which makes death so bitter. The priest brings to him the heavenly remedies, instituted by Christ for the corporal and spiritual relief of the faithful. He brings these same remedies into the homes of the rich that they may die in the possession of the Lord. When the disease is such that it makes the afflicted person an outcast from his fellow man it is the priest who comes to comfort him, to calm his soul and strengthen him for the final moment. No sickness, no obstacle can prevent the priest from attending the person in need of his ministration, for 'the Good Shepherd gives His life for His sheep,' John X-11.

"Within recent years a great deal has been said and written regarding the conservation of one thing or another, but the Catholic church has been a master in the art of conservation from the time of our Lord. The priest is placed for the conservation of his flock: he must see that none are lost, he must lead back those who have wandered astray, he must cure those who are wounded, he must bring them to drink of pure waters and he must turn them from evil pastures. Like the sentinel he raises his voice when danger comes. He condemns the evil tendencies and warns against the vices and the faithful must hear him for the Lord says, 'He that heareth you heareth me and he that despiseth you despiseth Me and he that despiseth Me despiseth Him that sent Me,' Luke X-16. 'Come to Me all you that labor and are burdened' and in truth we find the people coming to this altar Christus—the priest—with their sorrows, their trials and their troubles that they may receive from him sonsolation, comfort and wise counsel.

"The priest's influence entering into the lives of his people exercises a power not only over them but also over those outside the church and these he beckons to come that there may be but the one flock, under the one shepherd, Christ, our Lord.

"If we consider, as we must, that these are wonderful powers and not given commonly to man, what can we say, what can we think of the most extraordinary power which is given to the priest to offer the sacrifice of the body and blood of Christ? The priest consecrates the body and blood of the Saviour, offers it under the mystic symbols and continues to exercise the priesthood of Jesus Christ on earth, 'This do ye for the commemoration of Me. For as often as you shall eat of this Bread and drink the Chalice, you shall show the death of the Lord until He come,' I Cor. XI-25. Each day at the word of the priest in the Mass the Son of God comes upon our altars, where the priest guards Him and then consumes Him. How can we describe such a power? How can we even contemplate such a power, that is as infinite as God himself. In which God divides His power and makes the priest another God as it were, 'I have said You are Gods and all of you the sons of the Most High,' Ps. LXXXI-6.

"Twenty-five years ago Father Linehan laid aside the duties of rector of the cathedral at Portland and came here to assume charge of this parish. There during twelve years he was trained in the priesthood under the guidance of that great and illustrious prelate, the second Bishop of Portland, Rt. Rev. James Augustine Healy. He came here and with ambition and zeal has labored to make the parish of St. Mary's one of the first in the diocese. He readily understood the conditions in the parish. He saw that if things were arranged differently great progress could be made. He organized the different societies and put the material part on a basis which has proved beneficial to the growth of the parish.

"Two years later we find the parish equipped with a parochial school. There the children are housed in a school which is the superior of any in the city and today stands the equal of any in the state. Though built 23 years ago it may be called a modern school today, it was erected and equipped with such foresight. Father Linehan brought the Sisters of Mercy to take charge of the school. The children who were in St. Mary's school under the paternal care and solicitude of the pastor and the training of the sisters we find in the various walks of life, some the parents of children who today attend this school, others in positions of honor and trust, some consecrating their lives to service of others and others in the sanctuary of the Lord.

"Old Orchard beach was becoming a place of rest for many Catholics and Father Linehan eager to give them the services of the church erected there St. Margaret's church. So many of you have seen and admired this church that it is not necessary for me to add anything. Catholics have found this Church so devotional that their increased numbers have necessitated this year an additional seating capacity of over 300.

"With the burden of the school lessened, Father Linehan now turned his attention to much needed repairs on the interior of St. Mary's church, and replaced floors, pews and kneeling benches which had been worn out by a faithful people, with the present outfit. The pastor felt for a long time that those noble women who had devoted their lives to the service of the parish should have some of the comforts of life and better facilities to do their work than was possible in the old rectory which had served these years as their convent. But what could he do? He could not impose upon a generous people, yet he felt bound to mention this necessity to the congregation. Then there was a general uprising, not against, but demanding that the sisters be given the best that the pastor's experience could select and the generosity of the people of St. Mary's could furnish. So stands today the convent of St. Mary's parish.

"Twenty-five years have not lessened the ardor of the pastor and now he is actively engaged in the erection of a church to accommodate the summer visitors at Biddeford Pool.

"St. Mary's parish with property worth $130,000.00, St. Margaret's church at Old Orchard Beach and the church just begun at the Pool may stand as monuments of the zeal and generosity of the people. They are material and may be seen by all, but there is another side to the priesthood which is not so clearly put before the public.

"Think of the thousands who have been washed by the waters of Baptism during these twenty-five years; of the thousands he freed from sin by the sacrament of Penance, of the millions who have received the Bread of Life from the pastor's hands, of the homes comforted when he brought the sacraments to the sick and dying, of the consolation when he chanted the prayers for the dead. Think of the vast number that have called to ask his advice, to tell him of their cares, troubles and sorrows that he might share them and thus lighten them.

"Imagine, if you can, what it is for the priest to go up to the altar 10,000 times to offer the Holy Sacrifice of the Mass as he has done here in your midst.

"All this done to bring the blessing of God on you and His divine assistance to you, so you rejoice with your pastor today. You must know that because you were generous in your support, generous in your offerings and generous in your prayers and devotions that your pastor has been able to build up the parish on material lines and to form in your hearts and souls the pious, faithful and loyal subjects of the church, which foretell the continuation of all these good works. While we rejoice on this day let it be the proper joy, and as we are gathered around the altar for this Mass, let us 'Honor God with all our souls,' and give honor to this priest and pray that the Lord may give him many years to continue his labors among you."

At the conclusion of the mass Bishop Walsh addressed briefly the congregation, his eloquent remarks and the splendid tribute that he paid Fr. Linehan being listened to with closest attention and making a deep and lasting impression. In his opening the Bishop said he came to Biddeford with the other priests of the church with joy in his heart to show his appreciation of the great and valuable work that has been accomplished by St. Mary's pastor. He then said that the priest or the bishop can accomplish little without the hearty cooperation of the people. It has always been so; it was so three hundred years ago in Ireland; it is so today and will always be so. The priest who is not a leader is not worthy of the name of priest. I honor your priest because he has been a leader. I thank God for the work he has done and I thank God for the work you of his parish have done in cooperation with him. Bishop Walsh then

went on to speak at length with reference to the schools of the Roman Catholic Church, paying high compliment to Fr. Linehan for the splendid school that he has established and carried on in Biddeford and he declared that the Catholic school is the most beautiful monument that can be erected to God. At the close of his address the Bishop bestowed his blessing upon the congregation.

It was considerably after 12 o'clock when the services at the church ended and the clergy returned to the rectory where Fr. Linehan entertained Bishop Walsh and the Biddeford and visiting clergy at dinner.

The final event in connection with the jubilee was held in St. Mary's Hall in the evening when the revered pastor was presented with a check for $1,500.00 by his parishioners. The hall was beautifully decorated for the occasion, and nearly every seat was taken when the visiting priests and the members of the committee escorted Fr. Linehan to the stage where he was given the seat of honor. Dr. O'Neil spoke a few words of welcome and then introduced the speaker of the evening, Fr. James A. Flynn of Rockland, former assistant at St. Mary's, who paid a glowing tribute to Fr. Linehan and his twenty-five years at St. Mary's.

Hon. Cornelius Horigan presented the jubilee testimonial in behalf of St. Mary's parish and in introducing him Dr. O'Neil said:

"Ladies and Gentlemen:

"I take this opportunity to introduce a member of this parish who has held every office of trust in this city, a man whom we all honor and respect, and I take pleasure in presenting to you one of the ablest Irish-American laymen of this state, Hon. Cornelius Horigan."

MR. HORIGAN.

"Reverend Father Linehan: Since this is particularly your day, I beleive that the reverend clergy, your devoted and loyal parishioners and friends will forgive omitting the usual formalities of salutation in addressing an audience, and agree with me, that as I am in a measure to speak for them, your name should be as it has been the first words to pass my lips.

"There are few here tonight who can go back in memory to the time when ground was first broken for St. Mary's church. I can go back only to the pastorate of Father Vetromile. I have known all the clergy since his pastorate. I have known most of the people of St. Mary's parish during all these years, and while I and those others who can go back to the very foundations of St. Mary's parish are ready and willing to give credit and praise to all who have preceded Father Linehan because of their lives, work and influence, yet I am constrained

to assert and the older ones agree with me that the real St. Mary's parish as we know it today began on that day twenty-five years ago when in a quiet and unassuming manner Father Linehan took charge of it.

God works in mysterious ways,
His wonders to perform;

So sang one of the early English poets, and in this verse expressed a far reaching truth in few words.

"If one were to search the history of the past for that particular mystery which has culminated in this wonderful day for Father Linehan and St. Mary's parish, it would doubtless be found in the history of the persecutions of the Irish people in the land of their birth. When in the late forties and early fifties of the last century, a sturdy band of Irish men and women, driven from their homes by crop failures and persecutions, came to Biddeford, they were induced to come here by the promise implied in the American flag to protect life and to guarantee religious freedom.

"Just how much the Catholic church, not only in Biddeford but throughout the entire country, owes to the faith and good works of those men and women who began here so many years ago; and out of their meager and hard earned money helped to build such churches as St. Mary's in the smaller cities and the stately cathedrals of the larger cities where the episcopal see was established, only the faithful and struggling clergy of those days can, with any degree of fairness, disclose. The unfettered exercise of the freedom of religious worship appealed to them so strongly that they grudged nothing to God nor to God's house, and wherever they settled, among their first acts was to provide the means of rendering homage, worship and service to their Creator.

"We have gathered here tonight to do honor to the son of a father and mother who were among the pioneers of Catholicity in New England and to honor ourselves by acknowledging the debt we owe to those who blazed the way and made it easy and enjoyable for us to follow.

"In Father Linehan we honor first the son of two of the pioneers of Catholicity in New Hampshire, whose boyhood home was the resting place of the early missionary priest, a home in which the holy sacrifice of the mass was offered and to which the Catholics for miles around were welcomed by the father and mother as well as by the priest. It was a home where the simple story of the faith as taught by the little catechism was told to the boys and girls of the community where this family settled. Such parents and such a home could have but one inspiration, 'truth, that which is, God and

His creative power.' Parents and the influence of the home inspired this son to become a priest of God, the highest and noblest form of service known to man, and we are permitted tonight to honor this son as our pastor, Father Linehan.

"Of his thirty-seven years in the priesthood we have been blessed with twenty-five. The results of his work in a spiritual way are as plain to those who look through the eyes of faith, as are the results in a temporal or worldly way to all who look upon the unbroken line along St. Mary's street. This school building built upon honor, splendidly equipped for its work, free from debt and free to all, is the center from which much of the good accomplished in this parish has been made possible. The commodious, comfortable and handsome convent and chapel for the Sisters of Mercy who teach the children of the school, the rectory and the church, all in order, are such that Father Linehan may look upon them with the nearest approach to pride that is sinless, and his people may be permitted to congratulate him for what he has accomplished and to rejoice with him on this, his particular day.

"As priest, counsellor, friend and leader, we greet him and salute him tonight. In offering our congratulations we thank him sincerely for his untiring and unceasing efforts during the twenty-five years of his pastorate to be a safe and true leader of his people in all those things that make for the glory of God, the upbuilding of the entire community and the happiness and prosperity of all its citizens.

"And now, dear pastor, permit me in the name of your loyal and grateful parishioners to present you with this check as a little tangible mark of their appreciation of what you have so well done here and as evidence of their approbation of your way of doing things. In addition to the presentation of the check, permit me to say to you for all the members of your parish that their prayer tonight is and for the days and nights to come will be that God in His mercy will grant you length of days to do His work in St. Mary's parish."

Rev. Fr. Timothy Patrick Linehan was born in Macroom, County Cork, Ireland, April 5, 1847. He comes of sturdy Irish stock, his ancestors belonging to a splendid race of devoted Irish Catholics. His parents were John Linehan and Mary (Foley) Linehan.

He came to the United States with his mother, his brother John and two sisters in October 1849, residing with his family in Danbury, N. H. and in Penacook until 1869.

He acquired his rudimentary education in the public schools of Danbury and Penacook and at Penacook Academy. His collegiate studies were pursued at St. Charles College, Maryland; at Nicolet College in the Province of Quebec, Canada, and at the Grand Seminary in Montreal where he was gradu-

ated with the degree of Bachelor of Theology, and in the chapel of which institute he was ordained to the priesthood for the diocese of Portland by Archbishop Favre, December 21, 1878.

Fr. Linehan was assigned to the Cathedral of the Immaculate Conception, Portland, where he remained under Bishop Healey for eleven and one-half years as Chancellor and Secretary and afterwards as Rector for nearly ten years. In July 1880 he was appointed to St. Mary's church, Biddeford.

THE FEAST OF THE MOST HOLY ROSARY

For many years the first Sunday of October has been known as Rosary Sunday or the day on which the feast of the Most Holy Rosary was observed, but according to the new Roman calendar the feast will be this year celebrated on Thursday, October 7th. The solemnity of this memorable day may however be duly observed on Sunday, October 3, according to the decree of Pope Pius X given at Rome, October 23, 1913, which permits the feast of the Holy Rosary which is listed as one of 2d class to be celebrated in the same manner as those feasts of 1st class whose solemnity is observed on Sunday, hence all the masses celebrated in parish churches Sunday, October 3, with the exception of the parish or high mass which must be that of the Sunday, may be the mass of the feast of the Most Holy Rosary.

Another fact to be remembered is that when the solemnity of a feast is anticipated or transferred, the usual indulgences participate in the same privilege, so that the faithful may therefore gain in any church where the confraternity of the Most Holy Rosary has been established, the Toties Quoties Indulgence, as often as they shall visit said church from Saturday noon Oct. 2nd until Midnight of Rosary Sunday provided they shall have complied with the usual conditions, namely sacramental confession, reception of Holy Communion, prayers for the intention of the Holy Father and the welfare of the Church.

VESTIGES.

Upon the Isle of Time we trace
The signs of many a vanished race:
But on the sea that laps it round,
No memory of man is found.

—*John B. Tabb.*

A NEW CHURCH

The laying of the corner stone of the new St. Joseph's church on the afternoon of Sunday, July 4th, at Gardiner, marks the dawn of a new era in the life of the Church on the Kennebec.

The ceremony was performed by the Rt. Rev. Bishop of the Diocese of Portland, Louis Sebastian Walsh, D. D., in the presence of a vast concourse of both Catholic and non-Catholic attendants who had gathered to show their interest in the undertaking, and their manifest coöperation with the untiring efforts of their worthy pastor, the Rev. Patrick H. Riordan, to give to the Catholic people of Gardiner, a place of worship in keeping with their present numbers and past generous traditions.

For a number of years the Church at Gardiner, flourished under the zealous pastoral care of the present permanent rector of St. Mary's, Bangor, the Rev. Jeremiah McCarthy whose efficient work was taken up and continued by Father Riordan with results which justify the erection of the new St. Joseph's, in stone, thus rendering it a lasting monument to the spiritual progress, and material sacrifices, of the past and present generation.

The sermon on this auspicious occasion was delivered by the Rt. Rev. Michael C. McDonough, V. G., P. A., Permanent Rector of St. Patrick's Church, Lewiston, Me.

The James Donahue Burse

Every practical Catholic naturally desires to be identified whenever possible with some one of the worthy causes presented by the ever increasing needs of holy mother Church, thus to establish something which will in a Christian manner perpetuate his memory. Such is the case with the establishment of free beds in a hospital or burses in a Seminary or other institution of learning, where in perpetuity some deserving, but poor young man, may receive that aid which cannot fail to bring happiness to the many thereby effected.

Several such burses have recently been established in the diocese of Portland, the latest of which is that given in memory of the late James Donahue of Rockland. A former State official, through his integrity, honest, and upright career in business, Mr. Donahue amassed a fortune considerable for his opportunities. Stricken down by a sudden death in the midst of his usefulness, the call found him not unprepared to meet his maker. Though removed from the scenes of his activities, his surviving wife, Mrs. Donahue, has chosen this as one of the ways of perpetuating the memory of a useful life, enabling her dear departed, thereby to continue even after death his christian charities.

The Catholic Church in Maine

When Captain Iberville was assembling his forces at Pentagoet for another attack on Fort William Henry at Pemaquid, Father Rale was preparing the assembled warriors at Narantsouac and instructing them in the accepted rules of Christian warfare. When the courier arrived from Quebec announcing the renewal of hostilities between France and England, the good pastor assembled the 250 young men fresh from their war dancing and feasting for the reception of the sacraments and a last word or advice ere they set out on their journey to join their brothers from the East before the walls of Fort William Henry. "I exhorted them." so he writes his beloved brother. "to be as devoted to prayer as they were in their own Village; to observe strictly the laws of war, to practice no cruelty, to kill no person except in the heat of conflict, to treat humanely those who should surrender themselves prisoners." Did he accompany them on their march? We think not; but had he done so, we have no doubt his best endeavors would have been in harmony with those of Captain Iberville and St. Castin to save the surviving defenders of the fortress from the ferocity of the Savages, who enraged on finding one of their chiefs in Irons after the surrender of the Fort, fell on the English and massacred several before the French could intervene.

The Indians had in truth many grievances against the defenders of Fort William Henry. Not so long before three of their chiefs had entered the fort as envoys of their tribe. Their sacred character was forgotten; they were seized and still held as prisoners. But a few months previous, February 16, 1696, Captain Chubb. commander of the fort, had enticed two of their warriors, Edgeremet and Abenquid within the fortress and had them put to death. Even the historian Drake justly terms Chubb's act, and it is hard to see how he could do otherwise, "a horrid and cold-blooded act. Few are the instances that we meet in history, where Indian treachery, as it is termed, can go before this."

If the Indian allies of the French with the remembrance of recent grievances before them, forgot in the flush of victory, the rules of Christian warfare, we must remember the animosities of the times and the provocation under which they labored as well as the fact that whatever humanity the Indian might have for his captive was the result of the truths of the Christian Faith placed before him by the Catholic missionary.

Many were the unfortunate prisoners whose lives would have

been sacrificed to enhance the joys of an Indian holiday were it not for the interference and merciful teachings of the lone priest at the village. Thanks to his influence the many captives who survived the fatigues of the awful journeys through the untrodden or trackless forest not unfrequently found their stay in the Indian village so agreeable that they were loath to leave it. "It is a remarkable fact," states Abbott in his history of Maine, "but well authenticated, that in many cases young children captured by the Savages, and brought up among them. were often very unwilling to leave the wigwam, and return to civilized life. The attachment between them and the members of the Indian families became very strong. Very affecting were the partings which sometimes took place." In Williamson's history of Maine at the very close of Volume first we find the same truth recorded; "A few however, who were captured in their childhood, becoming attached to the society of the savages, chose to remain with them, and never would leave the tribes."

Existing conditions, mutual distrust, hatred of his holy Faith, a general desire to surplant him and belittle his work among the Indians of the Kennebec could not but render Sebastian Rale's relations with the English colonists anything but pleasant, but when in March, 1700, a legislative act was passed ordering the Catholic missionaries to depart before the tenth day of the coming September, we easily see what must have been his anxiety during the future years of his pastorate on the Kennebec, and how great must be the care exercised on the part of the Indians for the protection of their beloved apostle.

The enacting of the legislative act of March 1700, ordering the departure of all the Catholic missionaries from the colony before September 10th of the same year, rendered Father Râle's continued stay on the Kennebec illegal in the eyes of the New England authorities, made it a matter of grave concern for his safety as well as that of his brother priest, to his superior at Quebec. Proscribed as it were, the heroic apostle, was now obliged to live in constant dread of seizure either by surprise or whenever the necessities of his people brought him in communication with the English authorities.

Every new evidence of hostility on the part of the Indians was laid at his door; and if one were to believe the various allegations recorded in the many colonial documents of his day, yet extant, it would seem that his entire existence was given to formenting discord between the Indians and their New England neighbors by keeping alive that terrible state of murder and rapine which meant ultimate ruin to all parties concerned. No one who reads the sad history of these trying times can have any doubt of Father Râle's loyalty to his Church and to France. This loyalty stood in the way of two purposes equally dear to the heart of the English authorities, the destruc-

tion of the Catholic religion, and the absorption of the American continent. Children of apostate parents, if not actual apostates, the English colonists had carried to America all the anti-Catholic prejudices that had for years been drenching England in the blood of her noblest and best citizens. Brought up in a land where the Church had been loaded with oprobrium of every name and nature, where the practice of the Catholic religion was a crime, we must not find it surprising if the colonist was intollerant, and intensely so, toward things Catholic, and if he looked with a jealous even a suspicious eye on the sacrificing lives of the Catholic missionaries, and the marvelous progress of the Church in the western wilderness. The first step in their plan was to discredit the missionary by holding him up as a sower of discord, a corrupter of morals, then pass a law making his continued residence a crime. Both of these results were attained as far as the people of New England were concerned, for a careful perusal of the literature of the period leaves room for no conclusion, other than that Râle was a menace to the good order and general tranquility of the country, hence must be gotten out of the colony as soon as possible.

We find this fact voiced in a report of Col. Wolfgang William Romer, dated Boston, April 11, 1700. As His Majesty's chief engineer in America, Col. Romer had made a tour of the country, carefully inspecting its topography, resources, and possibilities. Addressing the same to the Earl of Bellomont, Captain General and Governor of the Provinces of Massachusetts Bay, New York and New Hampshire, touching on the necessity of erecting fortifications simply because of what the Savages had done. Romer states "The Savages have two forts at the head of the river which are called Naridhewack and Comesoquantick. They have two Jesuits in each fort which do great harm to the King's interest, and that of the public because they instil into the people an aversion and hatred for His Majesty and His Subjects."

Writing to the General Assembly under date, Boston, Sept. 3rd, 1700, relating to this same question, the Earl of Bellemont says "This province is in present quiet; but the Government are not without just fears and jealousies of an eruption and general insurrection of the Indians; who seem to be fastened to the interests of ill neighbors the French, being debauched by the priests and Jesuits that are sent among them."

In a letter addressed to "Their Excellencies the Lords Justices, by their Commissioner William Stoughton bearing date December ye 20th 1700," we find the following references to the missionaries: "I crave leave further to observe to your Lords the present repose and quiet of this his Majesty's Province after the late alarm of troubles threatened to arise from the Indians by a fresh Insurrection and breaking forth in

open hostility, and how necessary it is in order to ye continuance of this quiet that the French Priests and Missionaries be removed from their residence among them, the Indians taking measures from their evil councils and suggestions, and are bigotted in their zeal to their pernicious and damnable principles."

With the purpose of detaching the Indians from the teachings of the Catholic Church, the authorities had subsidised and placed at New Oxford, J. Laborie, a French minister, possibly a pervert. In a letter dated from 'New Oxford ce 17 Juin 1700, "M. Laborie reports a complete failure to the Governor. Writing July 9th of this same year to the home Government, the Earl of Bellemont states: "The Indians about the Towns of Woodstock and New Oxford (consisting in abt 40 families) have lately deserted their houses and corn and gone to live with the Penicook Indians, which has much alarmed the English thereabout, and some of the English have forsaken their houses and farms and remov'd to town for their better security. That the Jesuits have seduced those forty families of Indians is plain from several accounts I have received; some whereof I now send viz: Monsr Labourie letter to me, which is very plain evidence of the Jesuits debauching these Indians. Monsr. Labourie is a French minister plac'd at New Oxford by Mr. Houghton the Lieut. Governor and myself at a yearly stipend of 30 li. out of Corporation mony, there are 8 or 10 French families there that have farms, and he preaches to them, and at the same time Instructed those Indians having for that purpose learnt the Indian tongue to enable him to preach therein."

The act passed by the General Court of Massachusetts, June 15th, 1700, sets forth clearly in its preamble, the aims and purposes of the colonial authorities as regards the existence of the Catholic religion among the Indians. "Whereas," states this edict, "divers Jesuit priests and Popish missionaries, by their subtle insinuations, industriously labor to debauch, seduce and withdraw the Indians from their obedience to His Majesty and to excite and stir them up to sedition, rebellion and open hostility against His Majesty's government," it was forthwith ordered that "they depart from and out of the same province on or before the tenth day of September 1700, the stated penalty being perpetual imprisonment should they presume to remain after that date.

On the third of June 1701, John Phillips, Penn Townsend, Natha Byfield, and John Nelson, were sent to meet the Indian chiefs at Casco for the purpose of arriving at an understanding as to their mutual interests. Several propositions, 11 in number, were discussed in a friendly manner to the apparent satisfaction of the Indian delegates among whom we find men-

tioned the famous chief Moxus of Narantsouac. The summer sun was already sinking behind the western hills when the 9th proposition looking to the maintenance and education of a part of the Indian children by the colonists was placed before the assembly. This move on the part of the English surprised the Indian chiefs who since evening was now approaching asked that the consideration of this important question be postponed until the morrow. We have been unable to find any data to justify the assertion that Father Râle was nearby on this occasion, but we feel quite certain that the chances greatly favor his presence, and that his council was sought by the Indian chiefs in a matter which so intimately concerned the well being of their families.

The assembly opened again on the morning of June 4th, and a negative answer based largely on past experience was returned to the proposition regarding the education of the Indian child.

The colonial commissioners was careful not to press the question, but after giving some assurances as to the wherabouts of some Indian children already in their possession, passed to the 11th article which had to do with the necessity of having a common flag or standard a fact which did not offer any difficulties to the Indian mind which apparently knew little of the niceties of flag law.

The 12th and last proposition however revealed the real purpose of the conference, the rest being merely preliminaries to the great question now dear to the heart of the New England colonists. Let us picture if we may the gathering looks of surprise on the countenances of the dusky yet sturdy forest chiefs as the secretary read: "12 Prop: That we are in an especial manner directed to invite you unto an Union with us in the true Christian Religion, separated from those foolish superstitions and plain Idolatries with which the Roman Catholicks and especially the Jesuits and Missionaries have corrupted it to which intent we are to offer you the assistance of Teachers for your Instruction in like manner as is practised amongst those Indians who live amongst us, of whom great numbers have happily received, and live in the faith of our Lord Jesus Christ, in which great undertaking we shall expect nothing more on your part than your good treatment of those Ministers whom we shall at any time send amongst you." A matter very dear to the Indian heart had now been touched on. It was proposed to eliminate from his existence something for which he long sighed, and in whose possession he had learned to rejoice. The question was a familiar one, and the delegates apparently did not ask for time to consider their response but in clear language admitting of no doubt or hesitation gave what the documentary history of our State has preserved as the "Ind:Ans.r 'It much

surpriseth us that you should propose any thing of Religion to us, for we did not think any thing of that nature would have been mentioned.' 'Furthermore nothing of that nature was mentioned when the peace was concluded between all Nations, Furthermore the English neglected to instruct us in religion which, if they had then offered it to us, we should have embraced it and detested the Religion which we now profess, but now being instructed by the French we have promised to be true to God in our Religion, and it is this we profess to stand by'."

Evidently arranged for the purpose of testing the Indian pulse on what was discovered to be for him a vital question, the usual formalities was gone through and the assembly dissolved each to return to his respective haunts, the Indian determined to retain what had been his the Puritan to consider ways and means of relieving the colony of the presence of the much hated and unwelcome Jesuits, Sebastian Râle at Narantsouac, and James Bigot at Pentagoet.

Two years now pass by leaving in their trail practically the same sad story. Another great gathering has been called, this time at Casco now Portland. A new governor had recently arrived from England. Queen Anne now on the English throne, had selected Joseph Dudley, a native of Massachusetts, to rule her New England provinces. Gov. Dudley's first thought was to hold a conference with the Indian Sagamores. For this purpose he came in regal state to Casco, accompanied by a numerous well armed retinue, hoping to thereby make a lasting impression on the Savage subjects of English Queen. "But," as Abbott tells us, "the Indians, in the splendor of the occasion, quite eclipsed their white brethren. The Sagamores entered the fine harbor of Portland in the balmy sunshine of a June day, with a fleet of sixty-five canoes, containing two hundred and fifty plumed and painted warriors, in their richest display of embroidered and fringed and gorgeously-colored habilments. They were all well armed; and the beholders were much impressed by their martial appearance." Each wished to surprise the other, but the greater was perchance that of Gov. Dudley who looked for nothing of the kind on the part of the Indian children of what was then the far eastern section of our country. Penhallow's Indian Wars tell us that Adiwando and Hegen were there for the Penacooks, Wattanummo for the Sokokis, Mesambomett and Wexar for the Androscoggins, Moxus, Hopegood, Bomaseen, Cap. Samuel for the Kennebecs, Warrungunt and Wanadugunbeunt from far away Penobscot. One known perchance to all the assembled Indian tribes, to the best of all their race, one whose very name was held in abhorrence in every New England home, as it was in loving reverence at every Indian fireside was also there, Sebastian Râle

from Narantsouac. He had come to mingle with his devoted flock on this strange occasion, to advise and direct them in the momentus questions of the age.

It is the pen of this remarkable man that has given us a picture of this eventful gathering, at Casco, June 20th 1703. In the story of his missionary career as traced by his own hand for his beloved brother bearing date, "Narantsouak, this 12th of October, 1723," we find these words: "At the time when war was on the point of breaking out between the European Powers, the English Governor, who had recently arrived at Boston, asked our Savages to give him an interview on an island in the sea, which he designated. They consented and begged me to accompany them, that they might consult me about the crafty propositions that would be made to them—so as to be sure that their answers should contain nothing contrary to Religion, or to the interest of the Royal service. I followed them and my intention was to keep wholly within their quarters, in order to aid them by my counsel without appearing before the Governor.

"As we—numbering more than two hundred canoes—were approaching the island, the English saluted us by a discharge of all the guns of their vessels; and the Savages responded to this salute by a like discharge of all their guns. Then the Governor appearing on the island, the Savages landed in haste; thus I found myself where I did not wish to be, and where the Governor did not wish I should be. As soon as he perceived me, he came forwards a few steps to meet me; and, after the usual compliments, he returned to the midst of his people, and I to the Savages.

"It is by the command of the Queen," he said to them, "that I come to see you: she desires that we should live in peace. If any Englishman should be imprudent enough to do you wrong, do not think of avenging yourselves upon him, but immediately address yourselves to me, and I will render you prompt justice. If we should happen to have war with the French, remain neutral, and do not take part in our differences; the French are as strong as we, therefore leave us to settle our quarrels with each other. We will supply all your wants, we will take your peltries and we will give you our goods at a reasonable price."

My presence prevented his saying all that he intended; for it was not without design that he had brought a Minister with him.

When he had finished speaking, the Savages withdrew for the purpose of deliberating together upon the answer they should make. During that time the Governor taking me aside, said to me: "Monsieur, I beg you, do not influence your Indians to make war upon us." I answered him that my religion and my office of Priest were a security that I would give them

only exhortations to peace. I was still speaking, when I suddenly found myself surrounded by about twenty young warriors who fearing that the Governor intended to carry me off. In the mean time the Savages advanced, and one of them made the following reply to the Governor: "Great Captain, thou tellest us not to join ourselves with the Frenchman, in case thou declare war upon him; know thou that the Frenchman is my brother. We have the same prayer, he and I; and we are in the same cabin with two fires; and he has one fire and I have the other. I see thee enter the cabin on the side of the fire where my brother the Frenchman is seated, I watch thee from my mat, where I am seated at the other fire. If in watching thee, I perceive that thou carriest a hatchet, I shall think What does the Englishman intend to do with that hatchet? Then I stand up upon my mat to behold what he will do. If he raise the hatchet to strike my brother the Frenchman, I take my own, and I run towards the Englishman to strike him. Could I see my brother struck in my cabin, and I remain quiet on my mat? No, no, I love my brother too well not to defend him. Therefore, I say to thee, Great Captain, do nothing to my brother, and I shall do nothing to thee; remain quiet on thy mat, and I shall remain at rest on mine."

The Casco conference terminating in the usual exchange of presents and protestations of everlasting friendship was devoid of results, or if it had any, it only served to attach the Savages more closely to their French brethren, for when only a few months later, a body of five hundred French and Indians came into Maine, they found the Indians ready to take up their cause, and war known as the third Indian, or Queen Anne's was again on, with each side endeavoring to out do the other in all the barbarous practices of the day. Rival expeditions cruised along the coast or ranged the forests, preying upon the poor unprotected settler whether French or English, every where blackening the land with their merciless ravages. Even Casco was besieged by the French who when driven off were in turn attacked in their stronghold at Port Royal, by a large expedition under Col. Church but as the garrison had the day before been reinforced by the timely arrival of a body of Canadian soldiers under Castin the younger, the place was able to defy the efforts of the English marauders.

It was during the winter of 1705 that the first expedition to Narantsouac was organized. The season was one of unusual severity, and snow to the depth of four feet had already fallen when a body of two hundred and seventy men under the command of Col. Hilton set out on their toilsome march through the deeply frozen wilderness, to the little Indian village at Norridgewock, the home station of Sebastian Rale. In their forest fastness, with the mid-winter snows about them

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the Indians doubtless felt secure, and as they gathered about camp fires night after night, they perhaps little dreamed of the enemy that was quietly working its way through the snow laden wilderness to the unsuspecting habitat at the confluence of the Kennebec and Sandy rivers. Was the place already palisaded, perhaps so, but we prefer to think otherwise, for up to this moment, no hostile foe had as yet visited Narantsouac. The journey was in truth a toilsome one, but the hardy New England soldiers accustomed as they were to all the rigors of frontier life, soon arrived within striking distance. Whither Father Râle and his Indians were warned of their approach or not, we are uncertain. Perhaps their long march across the wilderness had from day to day been shadowed by the watchful Indian sentinel and their approach daily heralded at The Point, or what may also be probable, the entire colony was on its annual winter hunt at Moosehead. However this may be, on peering through the towering hemlocks and lofty pines of the virgin forest, a deserted village met their gaze, the inhabitatns of Narantsouac were either on one of their yearly pilgrimages, or had sought safety in flight.

Before the astonished eyes of the colonial troops, on a lovely intervale, whose rocky shores were bathed by the rapidly descending waters of the Kennebec, in full view of the river were a few simply constructed barken Indian huts, while just a shore distance to the south and a few paces back from the river bank, facing the blending waters of the Kennebec and Sandy rivers overlooking what might well have been termed the Bay of Narantsouac stood the "large chapel with a vestry at the end of it."

For years the lone missionary had toiled in the construction of this the religious home of his people. In one of his letters, Father Râle tells us that he built the "church which is commodious and well adorned." "I thought it my duty," writes the good father in this letter to his nephew, "to spare nothing, either for its decoration or for the beauty of the vestments that are used in our holy ceremonies; altar cloths, chasables, copes, sacred vessels, everything is suitable, and would be esteemed in the churches of Europe."

His life of sacrifice, this primitive chapel, in the heart of the forest, its ornamented walls, and faith inspiring interior decorations, its shrines, and votive altars which gave that warmth to religion which alone the Catholic knows, were all without effect on the Puritan soldier who looked on all this as part and parcel of those "pernicious and damnable principles" imposed by the Catholic church on her simple but devoted children. The destroying hand of the Pilgrim fell without mercy on the deserted village, and his departure left nothing save a mass of blackened ruins or dying embers to mark the site of the former Catholic Indian village of Narantsouac.

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